Pacific School of Religion
Berkeley, Calif.

Advocating a Federated World

World Unity

THIS MONTH

Social Regeneration—*Editorial*
The Medial Man—*Boyle*
Science and Engineering—*Rood*
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Interpreting the spirit of the new age

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25 cents February 1933

THE SPIRIT OF THE AGE

THE aim of WORLD UNITY is to reflect the movement of the spirit of the age.

Under the impact of that movement, the conditions of human life have been transformed throughout the world. Ancient customs and habits of thought, long-established institutions, political and economic doctrines, religious beliefs—all have been subjected to a process of transmutation the final outcome of which is not yet discerned.

But it is now generally recognized that the present generation stands between two worlds—the past, in rapid disintegration, and the future, whose character and form imply at least a world order, a universal civilization, based upon conscious acceptance of the brotherhood of man.

To serve that fundamental moral principle of unity; to uphold the possibility of a new and greater era of human advance; to pass over mere rationalizations of former customs; to quicken the vital powers of faith and to give substance to confident hope—this is the effort of World Unity Magazine, an effort dependent upon the loyal support and goodwill of those who share the same conviction because they also have been touched by *the spirit of the age.*

WORLD UNITY

INTERPRETING
THE SPIRIT OF THE AGE

HORACE HOLLEY, *Editor*

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AMY WOODS

Member of the International Board and Economic Referent of the Women's International League for Peace and Freedom.

SOCIAL REGENERATION

EDITORIAL

No useful contribution can be made toward a solution of current world problems until their character and scope have been clearly understood. Without such understanding, loyal effort is naught but an arrow shot into a dense thicket, where it is as likely to hit a friend as a foe.

The conviction of *World Unity* is that political and economic issues, grave as their consequences may be, are nothing more than superficial sores on the body of humanity, symptomatic of the actual disease acting inside the organs and limbs. The condition to be faced is this deep-seated illness of society not merely as organization but as humanity itself.

The flowing stream of life that enters the human spirit evokes in this age a new and greater possibility. It is the ignorance of this possibility, the indifference to the sacred claim of life itself, that produces this withering of human society we miscall "the international problem." A great portion of humanity appears unable to respond to the promise that man may arise to a higher state of being—a higher condition of consciousness as individual, and a truer relation to his fellow men as member of society. The repudiation of that promise has left humanity behind the flowing stream of life. The promise, unfulfilled through conscious human response, has become a warning; for life is from God and can not be denied.

Today we are dealing with the warning which is the negative aspect of the promise. The promise could apparently be ignored, but the warning throws its shadow upon the lesser life we cherish and struggle to retain.

The disease that withers the body of society is this very incapacity to respond to life as a flowing stream offering greater possibilities of human being from age to age. Our attention and interest have become rigidly fixed upon life as something we have to manipulate and enjoy. We have forgotten that to flow from us, life must first flow into us, and that life made man and not man, life. For nearly one hundred years signs of the enlarging of the possibilities of life have been apparent throughout the world. The rise of science was a sign; the rise of technical industry was a sign; the rise of humanitarian movements new to human experience was a sign; the profound stir of the masses demanding education, decency, respect, equality, opportunity, this, too, was a sign. Could more have been expected? Do we deny that sign which affects the soul, and demand that the providential powers send forth a sign affecting the body and its senses—a comet, an earthquake, a shaking of the physical earth?

Civilization has become a self-destroying instrument because civilization is nothing else than an organized misuse of the powers and faculties bestowed as blessings upon humanity during a period of well-nigh one hundred years. Instead of employing knowledge in order to establish a brotherhood, a world community, we attempted to pervert that knowledge for selfish group interests and prostitute its treasures of spiritual power to the gnawings of the flesh. But as the promise sent forth its signs, so the warning reveals its super-social, superhuman character by crushing every mistaken effort of an ignorant, perverted human will. Hence the European war that gutted a continent and entrapped a world. Hence the economic "depression" that plows through our lives and institutions, overthrowing them one by one, and turning the soil to receive the seeds of a new era to arise from the ruins of the old. Past eras arose by virtue of faith in a prophet who illumined the path to God. Is this world era bereft of its witness? Is there nothing but "the clashing of armies by night?"

H. H.

THE MEDIAL MAN

A New Concept of Human Progress

by

Louise D. Boyle

In the year 1835 there appeared in France a remarkable publication by the Belgian statistician, M. A. Quetelet, entitled "Sur L'Homme, et le Developpement de ses Facultés." The author was a Member of the French Academy and Perpetual Secretary of the Royal Academy of Brussels. His work was declared by many as the first attempt to apply statistics to the social movements of human beings. Havelock Ellis says of Quetelet that while he was by no means the first to use social statistics he was "the first great pioneer in the manipulation of such figures in a scientific manner with a large and philosophical outlook on their real significance." The book "Sur L'Homme" brought considerable fame and was later translated into German and English.

In his efforts to trace the causes which influence human development Quetelet evolved a new and interesting theory—the concept of the *medial man,* or type of human perfection. Through statistical studies based on physical measurements of a wide group of individuals he claimed to have reached some fairly accurate conclusions as to the morphology of the medial man, and upon this analogy conceived of the medial intellectual and the medial moral man, expounding an interesting theory regarding *genius.*

He said: "The medial man is to his century what the center of gravity is to the body—namely the one thing to be taken into consideration in order to understand the phenomena of equilibrium and movement." He conceived him as the very basis of Social Physics and his determination of the most important service, necessarily preceding every other inquiry into the science of man. The

first step in these researches would be to determine the medial man, both physical and moral, amongst different nations and races and thus proceed throughout the entire social system.

Quetelet held that an estimation of the physical qualities, which admit of direct bodily measurement, should be granted in an effort to determine the medial man; and as to the intellectual and moral qualities, he felt it proper to consider if such determination were possible—not in the actual state of science, but in such a state as science would some day arrive at. He held that more could not be demanded of students in Social Physics than had been required of astronomical and other investigators who foresaw the possibility of forming advanced theories at a period when they were still handicapped by defective knowledge and instruments.

While physical evolution may be said to come to an end in the perfection of the human body, as to intelligence, human progress cannot be questioned or limited. Following history through the centuries man is seen at first as king of nature, ascribing to the world of matter limitless power, yet as his reason develops a new kingdom unrolls before him, contracting the limits of the former one. Gradually the intellectual man supplants the physical, and it is this constantly increasing triumph of the higher forces in man which history records at every page. The vast conquests of science have provided our reason with the means of continually rising to greater and greater heights and arriving at relative degrees of perfection the idea of which could not have been before conceived. And such, he declares, must be our criterion in the realm of morals.

Moral phenomena examined on a grand scale are found to resemble physical phenomena—the greater the number of individuals observed the more do individual peculiarities become effaced and leave in a prominent point of view the general facts by virtue of which society is preserved and developed. It belongs to but a few men, said Quetelet, those gifted with the superlative quality of *genius,* to alter sensibly the social state and this alteration or action requires time for the transmission of its full effects. The necessity for men of genius and the error committed in supposing

them to spring up accidentally is demonstrated when we consider the immense time required for a great truth, after it has been shadowed forth, to diffuse itself and descend to the mass of people, producing its result. Not until centuries later do we see the man come forward who develops or personifies this truth and secures its triumph.

Quetelet quotes one of his contemporaries of the French Academy who had been led in the field of philosophy to conclusions similar to his own. M. Victor Cousin, referring to the character peculiar to great men, finds this character to consist in comprising people, periods, human nature and the universal order. In one of his lecture upon the History of Philosophy, Cousin said:

"The great man is not an arbitrary creature; he is not simply one individual, but he has reference to a general idea which communicates a superior power to him at the same time that it gives the determinate and real form of individuality. The great man is the harmonious union of particularity and generality. It is his relation to this generality which makes him great, this added representation of the general mind of his people. Entire history, not that of one people or one epoch only, but that of all epochs and all human nature is represented by the great men. Thus give me the series of all the known great men and I will give you the known history of the human race."

The medial man of any one period would therefore represent, Quetelet continues, the *type* of the development of human nature for that period. As human nature is modified by necessities of time and place the development of the different faculties of the medial man would be closely proportionate to these necessities, so that in the circumstances in which he is found he would be considered as the type of all that is beautiful, all that is good.

But the laws of the development of the medial man at various periods should not be confounded with the laws of the development of human nature. The laws of the development of the medial man "continue almost the same through successive centuries and vary only in the magnitude of maxima" and it is really these

maxima which give the measure of the development of human nature in each century or epoch.

He concludes: "The natural consequence of these ideas is that an individual who should comprise in himself at a given period all the qualities of the medial man would represent all that is grand, beautiful and excellent. But such an identity can scarcely be realized and it is rarely granted individuals to resemble this type of perfection except in a greater or less number of points."

Notwithstanding the prestige of Quetelet his idea was strenuously combatted by the thought of his period and then forgotten. But after seventy years the distinguished Italian pathologist Giacinto Viola revived and re-established it under the guidance of modern biometry. Researches in the study of defectives having developed the principle that the human form is altered in the case of pathological individuals, it became more and more important to determine the normal human form. Therefore Viola built up upon the basis of Quetelet's classical synthesis a method for determining normality by the seriation of measurements obtained from a wide group of living individuals the number of whom should be sufficiently large to construct a symmetrical and regular binomial curve. The result of this work was embodied in a course of scientific lectures delivered by Professor Viola and published in Italy between the years 1905 and 1909. Individual variations grouping themselves around the medial measurements are considered from a pathological point of view in relation to disease, the central type alone having such perfect harmony of parts as to embody the perfection of strength and physical health.

Viola declared that while there had not been found a man possessing all the bodily medial measurements it is rarely that a man is discovered quite lacking in them. Men having a large number of medial measurements, he says, are singularly handsome and when they are found in large numbers in one person they render him the center of a mysterious fascination—the admiration of all other men. The scholar-poet Giosué Carducci is cited by Viola as

the idol of his countrymen, his poems forming a lyric record of the Italian struggle for independence.

Furthermore the figure of the medial man, reconstructed from medial measurements gathered from living persons, was found to possess the identical proportions of the famous statues of Greek art. These great artists had recognized intuitively the beautiful parts of a great number of beautiful individuals and united them in a single work, thus accomplishing the same result achieved by science through wearisome measurement and detail. Such researches were felt to throw new light upon the aesthetic sense, suggesting a basic unity between the positive and the ideal.

In a course of lectures delivered at the University of Rome and published in English in 1913 under the title "Pedagogical Anthropology," Dr. Maria Montessori elaborated the theory of Quetelet, interpreting the medial men as a biological touch-stone in scientific pedagogy. One of the early objections to the theory was that there could not be any one perfect human model because of the divers races of mankind, each with its own biological characteristics. Dr. Montessori pointed out that modern researches tend to prove the fact that pure types of race no longer exist, all the races of the earth being more or less the result of intermingling. Upon this phase of the subject her lectures provide much illuminating thought:

"In order to speak of types of race it is necessary to go among barbaric tribes. . . . In civilized countries an occasional group of pure racial stock may be discovered in isolated localities as though they had found refuge from the vortex of civilization which is engulfing the races. Throughout the history of humanity we may watch this absorption of racial and morphological characteristics and the formation of more and more intimate intermixtures leading to the final disappearance of the original types of race.

"When a primitive race emigrated they were on their way to conquer territory and to subjugate people, but they were also on their way to lose their own type, the characteristics of their race. Yet even this sacrifice of race was not without compensation; in-

deed it seems as though the race loses through hybridism a large part of its ugly characteristics but retains and transmits for the most part the characteristics that are pleasing. Unquestionably the more civilized peoples are better looking than the barbarians, although the history of emigration would seem to indicate an almost common racial origin.

"But there is still another phenomenon that should be noted. Civilized men, who are the most hybrid of all hybrids upon earth, have formed a new type that is almost unique—the civilized race, in which one and all resemble one another. It is only logical to believe that in proportion as facilities of travel become easier and intermarriage between foreign countries more widespread it will become less and less easy to distinguish the Englishman from the Frenchman, or the Russian, or the Italian. . . . We are spectators of this tendency—a fusion or intermixture of characteristics that is tending to establish one single human type, which is no longer an original racial type but the type of civilization. It is the *unique race,* the *resultant* human race, the product of the fusion of races and the triumph of all the elements of beauty over the disappearance of those ugly forms which were characteristic of primitive races.

"Are the dominant forces in the human germinative cells those which bring a contribution of beauty? One would say 'yes' on the strength of the morphological history of humanity.

"There is no intention of implying that humanity is tending toward the incarnation of perfectly beautiful human beings, all identical in their beauty. They will be harmonious in those skeletal proportions that will insure perfect functional action of their organism. Harmony is fundamental. The soft tissues, the color of hair and eyes, may upon this foundation give an infinite variety of beauty. The soft and plastic tissues are like a *garment* which may be infinitely varied, because life is richer in normal than in abnormal forms, richer in triumphs than in failures.

"Such philosophic concepts of the medial man are exceedingly fertile in moral significance. The ugly and imperfect races have

gone on through wars, conquests, intellectual and civil advancement, unconsciously preparing new inter-marriages and higher forms of love, which eliminates all that is harsh and inharmonic in order to achieve the triumph of human beauty. In fact, quite apart from the heroic deeds of man, the constructor of civilization, we are witnessing the coming of the unique man, the man of perfect beauty, such as Phidias visioned in a paroxysm of aesthetic emotion. A living man who incarnates supreme beauty, supreme health, supreme strength—almost as though it were Christ Himself whom humanity is striving to emulate through a most intimate brotherhood of all the peoples on earth."

And this inspired thinker does not hesitate to take the last courageous step—

"When we consider the brilliant concept of the medial man we behold a fundamental and profound principle—the necessity of hybridism and a complete intermixture of races, all of which goes side by side with the spread of civilization. . . . And while the physical formations of the races are becoming merged the racial customs are also blending and disappearing in a single civilization, in one sole form of thought. If at one time the powerful race was the one united to its territory, faithful to its customs, adhering to its moral code and its religion, all this melts away in the presence of universal hybridism which actually means the birth of a new generation of men and a new outlook on life."

That the theory of the medial man was closely bound up with the idea of racial unity in the mind of Quetelet is evident from the closing paragraph of his work On Man:

"Even during the last half century [the first half of the nineteenth] and within the limits of Europe alone we see how great the tendency is for people to lose their national character and be amalgamated in one common type. Civilization more and more contracts the limits within which the different elements relating to man oscillate. The more knowledge is diffused the more do deviations from the normal disappear. Defects are removed from the physical world; the frequency and severity of disease are com-

batted; moral qualities are not less sensibly improved; the farther we advance the less are war and political overthrows to be feared. . . . The perfectibility of the human species results as a necessary consequence from all our researches."

Upon the analogy of Quetelet, Dr. Montesorri makes a characteristic contribution:

"The medial intellectual man is closely bound to the thought of his time; he incarnates the prevailing ideas of his century; he vibrates in response to the majority. Considered from the ideal side the medial man ought to centralize in himself and keep in equilibrium the movement of thought of his epoch, giving it harmonic form in works of art or of science, and it is the capacity of accomplishing this work of synthesis that constitutes the *inborn* quality of genius.

"He does not create; he re-assembles in one organism the scattered members, the medial vibrations of the group; he feels and expresses all that is new and beautiful and great that is in process of formation in the men who surround him, who are frequently unconscious of the beauty which is in them just as they are unconscious of having those normal predetermined measurements of their bodies. But whenever they discover in a creation of thought *something of themselves* they are stirred to enthusiasm at recognizing this something belonging to them as forming a part of a harmonious whole. The medial intellectual man who has produced this effect is a beneficient genius to humanity because he aids its upward progress by appealing to the better part in each individual.

"When an orator thrills a group he repeats what is already in the consciousness of each member of the group. Every individual present had potentially the same thought expressed by the orator, which was taking form within him but had not yet matured and which he alone would not have had the ability to express. The orator, as it were, encourages and matures this, his better part, which *after light is shed upon it* has the power to elevate him. But no orator could ever move a group with ideas which do not already exist in that group and are not consequently part of the truth of

their age. The orator is like the 'center of gravity,' giving form and equilibrium to the scattered and timid thought.

"While there has never existed a medial intellectual man who sums up all the thought of his time just as there does not exist a living man so beautiful as to incarnate all the medial measurements, the man of *genius* is he who does embody some part of such ideas, and he produces a masterpiece when he succeeds in shedding his own personality in order to assume what is given him from without.

"The autobiographies of many great men affirm that at times they did not inscribe the truth as they saw or felt it consciously but transmitted pure and unforeseen inspiration, such portions of their work being judged by the public as containing the highest degree of beauty and truth. Goethe, for example, said it was not he who wrote *Faust* but a spirit which invaded him. Carducci said: 'The art of the lyric poet consists in this—to express what is common to all in the form in which he has created it anew and specially in his mind; or rather, to give to the thought which is peculiar to himself an imprint of universal understanding so that each one looking into it may recognize himself.'"

Montessori concludes—"And while the medial intellectual man or the artistic genius combines wholly or in part the thought of his time, the medial moral or religious genius sums up the guiding principles of life which every one feels profoundly in his own heart. When he speaks to other men he instils new life into the very roots of their existence, and he is believed when he speaks of a happier future toward which humanity is advancing. If the intellectual genius is almost a reader of contemporaneous thought as it vibrates around him, the religious genius interprets the universal and eternal spirit of life in humanity."

Certainly contemplation of Quetelet's arresting concept invokes the study of principles of profound significance in modern thought. Before us in the path of human accomplishment the Medial Man rises as a new goal of social and moral evolution, inspiring ever loftier standards of civilization—a sublime symbol of unlimited universal progress.

CHINA'S CHANGING CULTURE

by

FRANK RAWLINSON
Editor, The Chinese Recorder, Shanghai

III. The Specific Relation of Christianity to Some Transitional Cultural Problems

(Continued)

(d) *Christianity and China's Economic Life*

THE Christian influence on and interest in the economic life and problems of China has become increasingly manifest during the last twenty-five years. This period of Christian work has seen a rapid and tremendous rise in the curve of western Christian economic investments in China. This accounts for the rapid increase in Christian institutions. Their maintenance, together with a large measure of support of evangelistic work, has made prominent the economic significance of Christianity. The actual value of these investments is not known. A few years ago, however, it was estimated that about $10,000,000 Gold was thus being invested in China annually. This rapid rise in the economic significance of Christianity in China has accompanied and been an expression of the unprecedented economic prosperity in the West, particularly America, from which country the bulk of this economic outlay has come. At times economic and property interests have played too prominent a part in the development and guidance of Christian work. Chinese Christians are now faced with the problem of handling Christian interests and institutions heretofore conducted on an economic level usually far above the economic strength of the Chinese.

In other words, the Christian movement has been one channel along which the higher economic standards and power of the West

have flowed into and affected China. Sometimes the economic significance of Christianity has beclouded its spiritual meaning and hindered the free development of Christian institutions. This period is passing. Christianity is now being evaluated more in terms of its spiritual contents and dynamic and somewhat less in terms of its economic benefits. Recent events have thrown the question of its economic values into the shadow of the greater problem of the existence and real meaning of Christianity. It must not, however, be forgotten that the economic significance of Christianity is one of its cultural aspects and influences.

The economic significance of Christianity has affected the economic life of China along at least three lines. In the first place, the economic standards of the missionaries and of much of Christian work have been in general higher than those of the people they sought to serve. In the second place, the economic standards of the Chinese Christian Community, while much lower than that of their western colleagues, have tended to be higher than those generally prevailing in China; in many cases Chinese Christian leaders now live on a western economic level. In the third place, Christian institutions have helped spread abroad the knowledge of the economic strength and standards of western peoples. Within Christian circles the question of economic relationships and standards of Christian workers have been constantly raised. Both within and without Christian circles the economic influence of Christianity has tended to create dissatisfaction with China's old economic standards and set up new and higher ones. The difference of economic levels between western supporters of Christian work in China and Chinese Christians and people gives rise to some of the most difficult questions now confronting Christian workers. It is another aspect of the conflict of cultures mentioned above.

Christianity has not yet formulated any far-reaching solutions to China's economic problems. Some Christian schools have for long carried on experimental and demonstration work in connection with agriculture problems which are at bottom attempts to improve economic conditions. Valuable though limited results have been

achieved. Here and there fairs and exhibits to help the farmers are carried on. The challenge of the farmers' struggle is acutely felt by Christian leaders. But only a beginning has been made towards meeting it. Other economic needs have been constantly studied by Christians, since 1913 at least. The National Christian Conference of 1922 adopted three standards for industrial labor; no employment of children under twelve years of age; one day's rest in seven; the safeguarding of the health of the workers by the limitation of hours, the improvement of sanitary conditions and the installation of safety devices. Non-Church and non-Christian Chinese have also paid attention to these problems. To this reference will be made later.

In 1924 the Shanghai Municipal Council (foreign) appointed a child Labor Commission largely on the initiative of Christians. This commission made a careful study of the situation and some valuable recommendations thereon. These, however, for political and other reasons were not very widely effective. The National Christian Council has had a live Commission on the relation of Christianity to industry and labor. This Commission sought to rouse the Christians to their duties and responsibilities in this regard. The Y.M.C.A. and Y.W.C.A. have done much valuable work along this line. While, however, the Chinese Christian leaders are deeply concerned about the conditions of labor and industry the rank and file of the Chinese Christians are not very alert on the problem. As a matter of fact labor and industrial problems have developed so fast that the Christian forces are not able to keep abreast of them with their available resources. There has been some cooperation between the medical and industrial workers in this connection. A few years since a foreign physician was appointed to inquire into "phosphorous poisoning in match factories." A Chinese ministerial order for the elimination of white phosphorus from factories was actually promulgated in 1923, before this special investigation was undertaken, and was to come into effect in 1925. Comparatively little, however, has been done to make this order effective. Christian interests also succeeded in stimulating attention

to labor legislation. All such moves suffer, however, from administrative inarticulation and ineffective enforcement.

In 1927 a Conference, composed mainly of Christian Chinese, was held in Shanghai to consider the relation of Christianity to industrial needs and challenges. This conference proved that there is a growing Chinese Christian desire to understand and find practical solution to industrial problems. This group expressed itself in favor of freedom of association for workers, a minimum wage based on the cost of living, an eight hour day as the standard, abolition of child labor, the setting up of shop committees and arbitration boards, objected to large land-holdings, advocated a weekly rest-day or its equivalent, rural cooperative credit and limitation of wealth and declared that all profits above a minimum wage and the ligitimate expenses of the enterprise should either be at the disposal of the workers or be reinvested in the business. This was the most advanced attempt to meet China's present economic needs yet made anywhere in China. It put the Christian program well in the forefront of others though it was not adopted by any other Christian organization. In any event this Christian Conference reached the most advanced stage then achieved in thinking on China's economic problems. Thus Christianity has not only been a factor in stirring the economic consciousness, it is also a factor in forward economic thinking.

(e) *Christianity and Medical and Health Work*

There is a growing interest in modern medical methods and medicine. Western contributions to China along this line actually began before the coming of Morrison. But the first Christian hospital was set up in Canton in 1835. In 1922 there were 326 hospitals located in 237 cities. Interest in and support of modern medicine has passed outside of the Christian enterprise for some time. By the side of the China Medical Association (Christian) there is an active Chinese doctors' association and a pharmaceutical association; the membership in the two associations being at least 1,000. The Peking Union Medical College, itself Christian and successor to another Christian enterprise, turns out graduates steadily. In

1923 there were five government schools of medicine with 732 students. In 1921 there were over a thousand students studying medicine in a number of special Chinese schools. The medical profession is not, however, in China the most popular modern one. Here and there governmental attempts are made to regulate these medical practitioners which show that they are sufficiently influential to draw official attention. The Christian hospital has been distinctly a leader in prompting this type of change in China's culture.

Attention is being given to health campaigns under the auspices, mainly, of the Council on Health Education (Christian), Shanghai. A notable example is the third such campaign recently held in Canton. All these campaigns meet with hearty response on the part of Chinese. In other places where similar campaigns have been conducted this same response is met with. In such campaigns Chinese leadership is now in the majority. Physical training, also, is not overlooked. Modern methods have supplanted the older ones which were, it is claimed, 4,000 years old. In recent years Chinese athletes have stood well in Olympic games. The only work, so far as I know, being done for the blind, deaf and dumb, and insane is carried on by Christians: is is altogether inadequate in quantity. Some attention is being given to the problem of beggars by the W.C.T.U. in Shanghai, a Chinese organization. But so far the Chinese in general have not tackled the problem of meeting the needs of social defectives. This is not due to the absence of philanthropic feeling as considerable effort has long been put forth by Chinese to help orphans and aged people. It is due rather to the fact that so far the scientific knowledge necessary to meet the needs of social defectives is not very widespread in China. An active Leper Association was organized a few years ago by Chinese Christians. It seeks to promote the knowledge of leprosy in China and aid lepers wherever possible. Physical well-being does not, however, as yet loom as prominently in the Chinese mind as politics, economics or education, though the government now has a Public Health Department.

(*To be continued*)

SCIENCE AND ENGINEERING PROMOTE WORLD UNITY

by

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THROUGHOUT the world of today there is going on a struggle between the political-economic activating forces and those having to do with the scientific-social aspects of life. As always in history, the existing currents of trade and industry, together with the sharply imperialistic trend of politics, are everywhere strongly tending towards the production and the maintenance of impregnable nationalistic barriers. These forces operate powerfully in opposition to world unity, not only as to nation against nation, but also as between different sections of a country or the various parts of an empire. From these causes, stimulating irritation and suspicion, come various forms of racial prejudice, trade distrusts, and wars' alarms. Unequitable distributions of the bounties of the earth occur; unnecessary deprivation, frequently suffering, results. In varying degree this condition has doubtless existed from earliest time. To it a large part of the world's periods of distress, past and present, may be laid.

Hunting and fishing constituted the original activities of mankind; rudimentary agriculture, crude mining, and rough fabrication of domestic necessities followed. Especially favorable climate or soil conditions, greater native prowess or other selective determining circumstances gave to some groups higher effectiveness in one or more of these forms of tribal activity. Selected human combinations resulted; racial organizations arose; barriers of nationalism came into being. Trade control and monopolistic greed became the ruling human factors. Political groups formed, grew, changed or vanished as a result. Later they were the forces that

brought about colonization and imperialistic development. Today they still tend to be the determining forces of the world at large. As a result the urge for conquest, for world-flung empire trade barriers, monopolistic control, is still the dominant cause of world unrest, of rampant nationalism, of disunity between the races of man. The *meum* disregards the *tuum;* possession becomes essentially ten points of the law of life. To the victor come all the spoils, be they of trade or other war.

Against this artificial, group segregation influence of trade and politics, science and its alter ego, engineering, are beginning to throw their rapidly growing power by developing a world more unified, more compact, than history has yet recorded. At present the change is but little felt and slightly realized. Possibly long periods of time must pass before the present ancient economic order becomes sensibly different. Yet the influence is already making itself felt. With time it bids fair to become more and more important in the part it shall play in the destinies of man, for science and engineering are even now essentially only at the threshold of their activities as a world directing force.

Political and trade control have existed from time immemorial; science and engineering, in the larger sense, are hardly more than a century in age, half and less than half that period in many of their manifestations. Historically from the start of time there have always been existent outcroppings of science with concurrent rudimentary engineering. The lever has doubtless been known and used since man had any knowledge. The roller, the cart wheel, the potter's wheel unquestionably were early employed. Crude fabrication of copper and iron objects was of early origin. Ancient dwellers along the Mediterranean knew magnetism in its loadstone manifestation as well as the simple static electric phenomenon of stroked amber. A crude form of compass antedates the Christian era while the steam turbine of Hero saw application in its early centuries. Gilbert revealed to the court of Elizabeth essentially everything known today regarding permanent magnetism.

Numbers of similar, segregated discoveries, developments,

and applications occurred during the period up to the nineteenth century but usually sporadically with almost complete absence of coordination. Oral and written communication were both slow and uncertain, years might be required for unified, scientific knowledge of any newly discovered phenomenon to filter through the countries of the world. Often church and public frowned upon the inventor or scoffed at his claims. Mysticism and charlatanism frequently befogged the issue with alchemy a stumbling block in the progress of even semi-scientific endeavor. Only long drawn out correspondence between seekers of scientific light in the various countries gave circulation, acceptance or rejection to newly discovered ideas in the realm of science and engineering. Frequently it was only this international interchange of scentific and technical information that saved much of it from fading irretrievably back into the mental chaos of the times from which it had evolved.

But with the coming of the Watt type steam engine, the steam locomotive of Stephenson, steam navigation of Fulton, the almost simultaneous spinning machine inventions of Hargreave, Arkwright and Compton, an entirely new scientific engineering era arose. Important discoveries and development came in quick order; information of these spread from nation to nation with a rapidity previously unequalled. The historic guild, domestic and contract unit industrial systems sank to almost vanishing point and the modern industrial system had its birth. With the invention of the cotton gin of Eli Whitney, looms by Compton, Jacquard and others, the Corliss type steam engine, industrialism spread with accelerated pace throughout the world and a new economic-political era resulted.

The immediate result was a rapid spread of manufacturing of domestic needs throughout the world and a corresponding loosening of the autocratic trade control previously held by key countries, or of one part of a country against another section. The introduction of the spinning machine into water powered New England made America largely independent of Great Britain as far as concerned production of wool and cotton cloth; an essential monopoly

was done away with. At the same time there was brought about an inter-dependence of New England and the other parts of the country for the other sections must provide the raw cotton and wool for the East to spin, taking in return the finished fabric. Under the new conditions, any nation possessing or producing the necessary raw materials could fabricate for itself such items and quantities as might be required for its own domestic consumption, thus becoming independent of its sister nations along such lines of production. Under it war blockades of ports lost much of their sinister character and the overlordship of the larger, powerful nations became harder to enforce. A real step was made towards a world of unity, away from a world subjugation by the dominance of might and possession.

Fortunate circumstances may bring to some nations abundance or cheapness of certain types of raw materials, low cost power or extensive labor supply. From these causes and accompanying possibilities of mass production one nation may be able to lay down at the port of a second nation a finished product offered at a price lower than that at which the second nation can itself produce it for its own consumption. A closer knitting of nations and a higher economy of world production has thus become possible from the labors of science and engineering. Unfortunately the possibilities of this selective efficiency of production as between nation and nation, have never been realized in full.

There is a tendency of the nation to whose economic advantage it would really be to buy, to raise trade barriers against such importation. This may be in an attempt, often futile, to develop its own embryo industries to a point where it can economically compete successfully with the exporting nation in the production of the given staple. A nation may also erect trade barriers in the way of duties against such a staple with the avowed object of building up its own production in the given line to the extent it could take care of its own needs therein, should war and isolation arise. In either case such building up of infant industries can only be purchased at the price of added cost to the inhabitants of such

country, since they will have to pay the difference between the cost of the imported and the home produced article. To this extent the full potential advantages of science and engineering are not obtained.

Again, the nation supplying a market outside its own boundaries cannot build up too high a trade barrier at its own borders and expect to sit indefinitely behind it in economic complacency. If the trade balance becomes too unfavorable to the buyer nation it may itself, under the impelling force, become the mother of inventions which can reverse the position of buyer and seller. To a certain degree all nations become mutually independent through industrialization and to that extent trade barriers and restrictions become of less economic importance. Similarly a purveyor nation cannot maintain its trade walls to excessive height if it is to continue to sell its wares in world markets. The results of scientific and engineering research have been steadily forcing the nations of the world into a more compact form, into greater unity of thought and desire, of mutual understanding and consideration. Future influence and effect should be greater than that of the past. In fact it may be considered a matter of surprise that so much of good has already been accomplished in view of the short period of scientific engineering activity as compared with the age-long national and political dominance.

The rapidly expanding field of application of science and engineering gave great impetus to national dependence when the electric generator, motor, transformer, railway and illumination crystallized into effective actuality, after a relatively short period from conception to practical utilization. It is a far cry from the steam turbine of Hero to those of the present day, products of the minds of such men as Parsons and Curtis; even greater is the difference between the first direct current motor given to the world by Faraday, and the direct current generators and motors of today. Yet only one hundred years have elapsed as compared with the eighteen centuries from the time of Hero. Siemens, Sprague, Thompson, Houston, Edison and others of recent past generations,

taking the basic scientific discoveries of Ampere, Volta, Ohm, Oestad, Maxwell, Henry and others, gave to the world in the direct current dynamo one of the greatest of engineering developments.

Even more revolutionary in its influence was the work of such men as Stanley, Tesla, and Westinghouse in bringing into being, against great opposition those early, startling developments from which the present stupendous alternating current power generation and distribution system sprang. Probably no engineering development has ever equaled this in influence upon the industrialization of the nations and in the increase of living comforts. The world wide attack of chemists on such subjects as metals, petroleum, dyes, rubber, both natural and synthetic, has had untold effect in shifting the valuation on raw material possessions as well as upon mutual independence or dependence between nations. The work of Roebling, Suez, Goethals and other civil engineers throughout the world in the building of bridges, railroads, canals, water works and other utilities, has done much to aid nations to a place in the sun, as well as to bring the general living conditions of human society to the highest level yet known. These scientists, engineers, confreres and co-workers, through their perseverance and acumen have done immeasurable work towards bringing a unified world into being.

Even greater influence towards a unified world has come from electric communication. While original suggestions for electric telegraph antedate steam and electric power development, the real activity of the telegraph, both land and marine, began approximately one hundred years ago with the work of such men as Wheatstone, Kelvin and Morse. The telephone, starting with Bell, has come to its present highly effective stage in slightly more than fifty years. Radio from Hertz and Marconi counts only about a generation to its history. Television is still in its swaddling clothes. Yet communication engineering in the end may become the greatest force in breaking down the barriers of race and country, in bringing about the essentials of world unity.

With each succeeding generation the isolating distances upon this globe have shrunk tremendously through the ever-growing effectiveness of communication means, though viewed as a sector of recorded history these have only just begun to function. Let a catastrophe or other event of importance take place in any part of the globe, no matter how remote, and the entire world may have full details within a few minutes, or even seconds. National isolation is already essentially a thing of the past. The long distance telephone message now jumps mountains, plains, seas and boundaries, encircling nearly the entire globe. By means of the telephone at your elbow, you may summon to talk with you in person practically any one over the larger portion of the inhabited earth. The rapid development of this phase of telephone possibilities has surpassed all expectations though this field of activity has but recently come into existence; of its future extent and effectiveness none can forecast; the potentialities are too vast, new developments are coming forward too rapidly. Tongues, time, barriers and boundaries fall before it.

With the present condition of radio broadcasting and with the tying of key stations together by telephone network it is possible to sweep from boundary to boundary of a nation, to cross borders into nearby countries. With the existing short wave receiver contact can be had from Belgrade to Borneo. A combination short-long receiving set, literally in the twinkling of an eye, places country and world in immediate hearing. Language, latitude and longitude are yours at command. The educational and broadening effect of this can be neither estimated nor forecast, especially if to it television shall be added. Of the future outworking of television it is not possible to even guess. If it rises to the heights predicted by enthusiasts its influence upon world oneness can become very great, quite impossible of estimations, upon the generations to come.

With a relatively small development it is not beyond the borders of credulity to believe that the time may come when the scenes of far-flung countries, their people, language, music, arts, dances, sports may be simultaneously and instantly brought to eye and ear

of dwellers in remote quarters of the earth. If to know a man is to appreciate his qualities, if to come closer to him is to sympathize and work the better with him, then the science and engineering of communication, in both audible and visible branches, may constitute in the future a force towards a mutual understanding and unity that can be only vaguely dreamed of today.

In science and engineering there is already essentially a world unity. They recognize neither barriers nor boundaries. To the highest degree they are world democratic. Invention and discovery in any country have but one criterion in its own or all other nations of the world—is it scientifically true? If it is, then every fellow scientist everywhere accepts it as a veritable addition to the realm of science, acclaims the discoverer, uses the new found data as a help in his own work. Patents and patent applications spread quickly from nation to nation.

Thus the world at large quickly comes to enjoy the fruits of scientific discovery no matter how remote the corner where it first saw light. Patents, publications, and scientific papers serve to disseminate with astonishing rapidity to the world-wide audience of those interested any important new discovery or development in whatever field of science. Translations, reviews, and indices make available the data through the length and breadth of the globe. The solidarity of science is everywhere evidenced.

The ultimate goal of science and engineering is the comfort, health, and happiness of all members of the human kind irrespective of race, color, or nation, a world of equal chance, of mutual comfort and safety. In attaining this goal science must frequently work against the desires, inclinations, and often machinations of politics, nationalism, and opportunism. Final supremacy will go to science and engineering, for they function to level barriers, destroy boundaries, and to improve personal health, happiness, comfort, and opportunity throughout the world. In the past such has been the case. In the future this should be increasingly true.

The fourth article in a Symposium on THE SUBSTANCE OF WORLD COOPERATION—the contribution of the scientist and engineer to international unity and peace.

THE COMMON MESSAGE OF THE WORLD'S GREAT TEACHERS

by

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THE "WAY" OF SALVATION

THESE master teachers have not contented themselves with leaving the world a mere philosophy. They have in each case outlined a "Way," a "Path," or a "Plan" whereby the good life may be achieved. These plans contain specific instructions concerning methods of procedure, virtues to be included and evils to be eliminated.

This chapter is composed almost wholly of definite statements taken from the sacred literature representing their teachings. The purpose of this is to give the reader an idea of their specific instructions and of the range of life problems covered. They represent only a few of the many, many gems of thought attributed to each man. They serve, however, to indicate something of the "path" or the "way" or the "plan" of salvation these great teachers propose.

It is quite universally conceded among students of Christian philosophy that the Sermon on the Mount represents a fair summary of the teachings of Jesus. In the first part of the sermon Jesus gives us a vivid picture of his fine sympathy, hopes, and love for the poor, the meek, and the bereaved. "Blessed are the poor in spirit, for their's is the kingdom of heaven. Blessed are they that mourn, for they shall be comforted. Blessed are the meek, for they shall inherit the earth."

In the next group we feel his deep admiration for those who hunger and thirst after righteousness, and for the merciful, the peacemaker, and those who are willing to suffer for the cause of

truth. "Blessed are they which do hunger and thirst after righteousness; for they shall be filled. Blessed are the merciful; for they shall obtain mercy. Blessed are the pure in heart, for they shall see God. Blessed are the peacemakers; for they shall be called the children of God. Blessed are they which are persecuted for righteousness' sake; for their's is the kingdom of heaven."

We next come to a series of statements in the sermon which set forth in bold relief a theory common to all these great teachers: i.e., words and actions are not sufficient; man must be pure in motive and in thought. "For I say unto you, That except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven. Ye have heard that it was said by them of old time, Thou shalt not kill; and whosoever shall kill shall be in danger of the judgment. But I say unto you, That whosoever is angry with his brother without a cause shall be in danger of the judgment. Ye have heard that it was said by them of old time, Thou shalt not commit adultery. But I say unto you, That whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart. And if thy right eye offend thee, pluck it out, and cast it from thee, for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell."

In the striking and powerful statement of the "Golden Rule," Jesus again voices the philosophy of all these teachers. Their philosophy on their point goes beyond the idea of "reciprocity." It assumes a love which enables the individual to see the weakness in an enemy and be willing and glad to help him. "Ye have heard that it hath been said, Thou shalt love thy neighbour, and hate thine enemy. But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you. That ye may be the children of your Father which is in heaven; for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust. For if ye love them which love you, what reward have ye? Do not even the publicans the same? And if ye

salute your brethren only, what do ye more than others? Do not even the publicans so? Be ye therefore perfect, even as your Father which is in heaven is perfect."

In his estimation of values Jesus speaks the same language as the other teachers. "Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal; but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal; for where your treasure is, there will your heart be also. The light of the body is the eye; if therefore thine eye be single, the whole body shall be full of light. But if thine eye be evil, thy whole body shall be full of darkness."

His statement on unjust judgment is probably the finest in all literature. "Judge not, that ye be not judged. For with what judgment ye judge, ye shall be judged; and with what measure ye mete, it shall be measured to you again. And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye? Or how wilt thou say to thy brother, let me pull out the mote out of thine eye; and behold, a beam is in thine own eye? Thou hyprocrite, first cast out the beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brother's eye. Therefore all things whatsoever ye would that men should do to you, do ye even so to them, for this is the law and the prophets."

Finally he sums up his wonderful plan with a statement of the difficulties involved. His call is clearly to those with perseverance, intelligence, and courage. "Enter ye in at the strait gate; for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat; because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it."

WAR DEBTS AND WORLD PEACE

A PROGRAM FOR THE YEAR

by

SMITH SIMPSON

SIX years ago members of the faculty of Columbia University, representing the schools of economics, history and public law, joined in a statement on the war debt problem. Their conclusions were as prophetic as their statement was judicious. The state of affairs they predicted has come. There has been economic collapse and Washington is face to face with a virtual refusal of our debtors to meet their debts.

The mistake of our policy in respect to the debts has been four-fold.

These debts, to begin with, were not business transactions. Their form indeed was a legal form. We loaned money; our allies gave us their notes. However, the form cannot conceal the fact that the war was rather a joint crusade than a business venture in which the sole object of the participants was material profit. We indeed put profit aside. We did not want additional territory. We did not want indemnities. We wanted only liberty, freedom of trade, and the destruction of a wayward and irresponsible autocracy. Yet when the debts were funded they were treated on a business basis. The problem was taken as only a business problem.

Before the Union League Club at Philadelphia on March 24, 1926, Secretary of the Treasury Mellon said: "If we think of the financial reorganization of Europe along the same general lines as the reorganization of some large industrial corporation heavily involved after a severe depression, I think we can visualize in terms by which you as business men will readily understand the problems requiring solution."

The full principal was exacted. That was "business-like." "We shall go to work as practical men," Mr. Mellon told the Caillaux Commission in 1925, and it seemed "practical" to show leniency only in the reduction of interest charges. As for the settlements finally arrived at, they "preserved the sanctity of contract"; they kept intact "the integrity of international obligations." They were settlements over which a banker Secretary of the Treasury could rub his hands in satisfaction. They were "business-like" settlements. This was Mistake Number One.

Mistake Number Two consisted in the selection of any such vague yard-stick as "capacity to pay." Admittedly, if payments were to be asked some yard-stick was necessary and the idea underlying the one selected was certainly the noblest. If some collection on the debts was necessary, "capacity to pay" was ethical and comprehensible. Yet what did it mean? Capacity to pay over how many years? Sixty-two years was arbitrarily set in the British agreement and this was followed in the others. It might just as well have been twenty-two, or two. Who could tell what the capacity of nations would be a few years hence? This question of course, was ridiculously easy to answer. Before the Ways and Means Committee on May 20, 1926, Mr. Mellon admitted: "I appreciate, as all reasonable men must, that it is not possible for any set of men to determine with mathematical accuracy the future capacity of a great nation to tax itself and to transfer the avails of taxation to another nation. We are forced to look at the present and to estimate the future."

What was the effect of the application of this principle? The effective principal sum of Britain's debt to us was reduced by eighteen per cent; Belgium's by forty-six per cent; France's by fifty per cent; Italy's by nearly seventy-five.

The reductions, then, were extraordinarily uneven. Although the reduction on all debts averaged forty per cent, in respect to particular countries it ran all the way from eighteen per cent in the case of Great Britain to seventy-four per cent in the case of Italy. Such extreme differences did not dismay the Debt Commission nor

Mr. Mellon. Without wishing in any way to impugn the purposes of either, I think it incredible that a principle, or yard-stick, if valid in itself, could have produced such differences. As Professor James W. Angell has said: "It is hard to refrain from concluding that the so-called principle of 'capacity to pay' was, within considerable limits, little more than a cloak for polite and perhaps half-conscious bargaining of a familiar order." It certainly produced ill-feeling and resentment abroad and if the British leaders were temperate and restrained, the debates of Parliament nevertheless reveal that they felt themselves hard driven.

Reparations and war debts may be distinguished for political reasons. Legally, also, they admittedly comprise distinct transactions. But economically they are of exactly the same nature; they both involve the transfer of large sums of money between countries.

The payment of debts between countries involves two problems. One is a budgetary or revenue problem. The other is a transfer problem. The budgetary problem is in some ways like that faced by an individual or a corporation in meeting a debt, for in any case an obligation is met only when there is a surplus of revenue over the expenditures necessary for the survival of the individual or corporation or nation. For an individual, this means earning more than the cost of living. For a corporation it means producing goods or services at a cost that is less than their selling price. For a government, the budgetary problem involves raising revenue from taxes in amounts sufficient to cover necessary public expenditures and more.

Once a surplus is created, however, a nation, to meet a debt abroad, must somehow transfer the surplus. This transaction has no analogue in domestic business. Individuals and corporations do not face it. Between countries small shipments of gold are of course incidental to international business. But large shipments are not and have an inevitable unsettling effect on international trade and finance. Gold shipments from the treasury of the debtor country to the treasury of the creditor country are not, however,

the only way in which a surplus can be transferred. It can be transferred in the form of goods by industrialists of the debtor country, the government of the debtor country reimbursing these industrialists so that there is no extraordinary shifting of gold from one region to another and, as a consequence, no great deflation in one country and inflation in another, no uncertainty, no alarm. If reparations and inter-governmental debts had been payable in this way, by the products of debtor countries, it is altogether likely they might have been met. But creditor nations have been unwilling to receive any large payment in this form.

Many members of Congress are saying now: "Why should not France pay? She is comparatively well off. Neither the unemployment of the French nor their budgetary problem reaches the magnitude of our own." This overlooks the stresses and difficulties of the transfer problem entirely. Congressmen still think a nation need only be internally prosperous, or comparatively prosperous, to be able to pay. They still think the problem is only a budgetary problem. They overlook the effect of huge gold shipments, periodically occurring, upon the financial systems of every country. The mistake—it was Mistake Number Three—was implicit in the whole capacity-to-pay doctrine and it still persists.

Mistake Number Four was our policy of isolation. The facts of our dependence on Europe have been recognized from the start. In the midst of the debt negotiations even Mr. Mellon said: "Europe is our largest customer." But if our analysis was correct our philosophy was inadequate: cooperation did not seem necessary. The only thing necessary on the part of our Government was to fix the amounts due us. Individual initiative on the part of the various European countries and American surplus capital would do the rest. Though American producers needed a "foreign market able to pay," and it was admitted by the Treasury Secretary that the "entire foreign debt is not worth as much to the American people in dollars and cents as a prosperous Europe as a customer," a pooling of resources, a joint leadership, to stabilize the European market seemed quite fanciful and a topic fit only for idealists, who

never had their feet on the ground.

How well American surplus capital did its job the staggering indiscretions of foreign financing abundantly testify. The hearings of the Senate Finance Committee last year brought all that out. American financiers actually camped on the door-steps of foreign business houses and municipal halls begging for heavier and heavier investments. There was no rule; there was no policy; there was no regulation. The chapter of American financing in Europe is a chapter of frenzied, uncontrolled speculation. This is what Mr. Mellon and the isolationists recommended for the recovery of Europe!

There has been no change in policy by the present Administration. There has been no revelation of any lesson learned by our economic collapse. One can look for it in the annual report of the Secretary of Commerce made public on November 27, but he looks in vain. It only says: "To our own domestic difficulties, serious in themselves, were added (during the year) a series of happenings abroad which imposed a further strain upon our economic system."

That is all. Our own depression, arising from international maladjustments, is still viewed in Washington as primarily an internal affair. Whatever causes operated elsewhere were remote and incidental. We need hardly consider them. The world-wide overproduction in such important basic commodities as wheat, rubber, coffee, sugar, copper, silver, zinc, and cotton; the violence in Asia; the monetary insecurity of South America; the political unrest, suspicion, and credit stringency in Southeast Europe; the methods of sale by Russia of her increasing agricultural exports—all these mean nothing at all, or have only an insignificant meaning. Our trade with Cuba may decline by the millions; that with the Far East by hundreds of millions. Our trade with Europe which, in 1930, was 47.8 per cent of all our foreign trade, may fall to a shadow of its former value. We need not worry. We can still keep isolated. America can still remain at home!

Given the freedom to criticize, I may be suffered the liberty to reconstruct. No one move, admittedly, is going to correct our

present debacle. As its causes are many so must the plan of recovery involve a variety of steps. But a number, taken together, will avail and seven steps, it seems to me, are required.

First, an immediate ratification of the World Court protocol, as a testament of our willingness to abide by the rules of order and justice and as a guarantee of peace. This should include the Optional Clause of Compulsory Jurisdiction.

Second, an insistence, in common with other nations, that the disturbance in the Far East be brought to an end in accordance with the principles of the Lytton Report. By identifying ourselves completely and wholeheartedly with the efforts of other nations of the world we can rid the world of a situation which stifles trade, threatens unfair commercial advantages, and imperils the peace of the world on which prosperity, friendship and understanding depend.

Third, an immediate cancellation of our war debts, in conformity with the example of the other nations of the world in dismissing the bankrupt accounts of the war at Lausanne.

Fourth, an immediate reduction of our tariff by ten per cent and ten per cent in each of the following two years in return for similar reductions by other nations. The Administration in this matter as in others has tried to reconcile traditional and local expedients with an international society of highly interdependent parts and nothing has been clearer in the last four years than the tragedy of nationalistic policies in an international world. Protection is a sorry word for economic collapse and insecurity for the millions of men who walk our city streets today. The home market argument is one that others can employ as well as ourselves; protection is a double-edged sword; it is a game more than one can play; and if we would expect others to take our goods we must be reasonably willing to take theirs as well.

Fifth, a recognition of Russia with adequate guarantees against the dumping of her products abroad. This recognition we ought to enter into in common with the rest of the world. Dumping by any country anywhere only disarranges world markets and

depresses prices below levels consistent with profit, and guarantees against dumping can be the more effectually insisted upon and enforced when undertaken in common and carried out as mutual agreements.

Sixth, whole-hearted participation in a world economic conference in which all these matters shall be discussed and agreements entered into adequate for the prompt and universal recovery of the world. In preparation for the conference a careful study should be made by a committee of experts of the possibilities of international agreements for the allocation of markets and price regulation of such basic commodities as wheat, rubber, coffee, sugar, copper, silver, cotton and any other raw materials which are fundamentally necessary, in order that the maladjustments of the last twelve years may be corrected and overproduction, with consequential depression, may be averted in the future. International cooperation for the relief of the stringency in national credit ought also to be studied and vigorously pushed.

Seventh, a world-wide reduction in arms by limitation of expenditures and an agreement to consult with other countries when a crisis arises, or, if need be, in advance of an actual crisis. Disarmanent is not so much a matter of persuading others to disarm as creating a situation of confidence and reciprocal reliance in which they will feel free to disarm. Excessive expenditures for arms now create suspicion and further delay the recovery of industrial enterprise.

As many of the causes of our condition are international, so must our measures of recovery take international form. Inevitably we are partners with the rest of the world. We share their losses; we profit by their prosperity. The first duty to ourselves and the cause of international understanding is to lay our shoulders to the wagon of recovery along with the shoulders of the other peoples of the world. We may then actually *move* it.

ONCOMING WORLD DISARMAMENT

by

AMY WOODS

WAS the first World Disarmament Conference a failure? My answer is "yes and no."

The Disarmament Conference is not yet ended. After the adjournment last July, Germany withdrew from the conference because she saw no prospect of obtaining general reduction of armaments even approximating the level which was forced upon her by the treaty of Versailles. After five months of interim committee work and diplomatic parley she has re-entered the Conference and the General Commission re-essembled on January 31st.

The statement agreed to on December 11th by the United States, the United Kingdom, France, Germany and Italy ends with a declaration. The five Governments are resolved to cooperate in the Conference with the other states there represented "in seeking without delay to work out a convention which shall effect a substantial reduction and limitation of armaments with provision for future revisions with a view to future reductions." This may mean all or nothing. It was arrived at by secret diplomacy which the world tried to kill and bury twelve years ago. It is impossible to obtain any accurate account of what has taken place. The press can only depend upon what leaks out at Geneva. All we know for certain is that Germany comes back on a footing of equality which involves claims of France for security.

News reports since December 11th indicated that the United States would again send a delegation to Geneva. President Hoover has recommended two appropriations of $150,000 each to enable the arms conference to be carried forward, and to prepare for the economic conference which will be held at London in May, and

particularly to provide Mr. Roosevelt with necessary resources to carry forward both of these international activities. Congress has shown no evidence of opposition to the appropriations and Mr. Roosevelt has spoken on the present Administration's disarmament policy as "clear and satisfactory." This is all in harmony with the pledge taken by fifty-one nations on July 24th, Germany and Russia alone abstaining, that a positive agreement would be arrived at when they came together again within six months.

At that time many members of the League Secretariat expressed the opinion that the Conference had gone farther than could have been anticipated in February, since the results of action by the League can be no stronger than the will of the Governments that take part. When this axiom becomes a reality in the minds of the public there will be a better understanding of what took place at Geneva last winter.

If, for instance, the fifty-three Governments had instructed their delegations as I would have instructed them, we should have by this time a treaty for total and universal disarmament fully drawn and ready to be ratified by the parliaments of the world. This was possible. But, there were only two Governments that were ready to back their delegations on this proposition: Soviet Russia and Turkey. Suppose a treaty for genuine disarmament had been presented to these parliaments, which of them were ready to accept such a simple, reasonable proposal? Going still farther, would the people of each country have had conviction enough to stand by their General Court, or would they have been hampered by their personal fears or ambitions despite their avowed desire for the end of war? Would they have been led astray by propaganda put out by interests which desire to continue the old war system? After all, there is still widespread ignorance on the causes of war as well as mental inertia and a deeprooted dislike for change. For reasons such as these the League cannot carry the burden of sole guilt for the lack of more definite results. The League is only a tool for men to use for peace if they will.

Why then may we expect 1933 to bring forth more than the

"Judas Iscariot" year 1932? Because, as I believe, the Disarmament Conference is not an isolated event and definite results brought about by both action and failure of action are definitely correlated with disarmament. Of the five major present-day influences for war, two are now on the way to final settlement: reparation and inter-allied debts. A third is out in the open and under popular condemnation: the manufacture and traffic in arms and munitions for profit. The fourth, competitive tariff, is proving its own destruction, and the fifth, imperialism, is bad form because unprofitable and dangerous, and is going out of date.

The danger now is that the peoples of the world in this maelstrom of depression may be prodded into war by their industrialists, their bankers, and their jingo politicians. Economic dislocation lays the world open to such a risk. Today there are whisperings in every country that a war is needed to put trade upon its feet. "Not a world war of course, but just a secondary, well-located war to start up business—a war big enough and long enough to set up artificial markets for surplus cotton, copper, steel, beef, wheat, munitions and men."

A second danger is that the world's peace machinery may be further sabotaged by the big nations and rendered not only less useful but a menace to international goodwill.

The hope lies in the growing demand for disarmament and an unbending will power against war itself. The new patriotism is peace. People of each country that has signed the Pact of Paris now have the authority of their own national law to bulwark their will to peace. We have renounced war and made it illegal and we have agreed to settle international disputes only by peaceful methods.

The miracle of the Disarmament Conference was that it was held at all. The opposition spoke of the time as "inopportune." They pointed to the undeclared war that was going on in the Far East and the three national elections due in 1932, German, French, and American, but public demand throughout the world was so evident that politicians did not dare ignore it. Opposition also

flared up among the delegations to granting the oldest right of human law—the right of public petition. The chairman's will prevailed, however, and the names of eight million men and women gathered on petitions throughout the entire world, were carried into the great assembly hall in the arms of women and piled high at the foot of the chairman's desk. For weeks after, similar petitions poured into Geneva until the number of signatures topped twelve million. These petitions are now preserved for posterity in glass cases at the Secretariat. The churches spoke through their world representatives. Youth, European and American, followed. The Yale law student James Frederick Green skipped his classes to bring the message of liberal college students. The echo of his words rang through the official speeches of the following weeks. He said, "I do not bring a petition, I bring an ultimatum from youth who will be the cannon fodder of another war. We will not kill each other."

Vandervelte of Belgium, speaking for labor, said that if another catastrophe is forced upon the world, "workers will not throw down their arms but they will not turn them against fellow workers." The Federation of Syndicalists spoke for the unemployed.

February 6th was the most impressive day in a long life. For the first time I sensed the power of organized articulate opinion strengthened by the undertone of prayer of inarticulate humanity. Such a force may be frustrated for a time but when an ideal involving the rights of man has gripped the world's imagination it cannot be permanently downed. When women, students and labor unite in common cause the welfare of humanity moves forward.

The following day the Anciens Combatants, the mutilés of France, came to Geneva to plead their cause. They spoke from personal knowledge and bitter experience. From then on European youth took to the road, fifty thousand all told. Knapsacks on back, they tramped from town to town in the various countries talking in inns and other public places until at Easter three hundred reached Geneva.

In June I found American youth also on the move for peace. Young men and women from many parts of the country were focusing on Chicago to get peace planks into the two political party platforms. A young farmer had jumped the rails from the State of Washington. Another had left his crops in Pennsylvania.

Besides massed public opinion there were two other forces at Geneva to be noted. The small countries at crucial moments coalesced and forced the hands of the old time diplomats of the imperialist countries and women were taking an official part. There were only five, one each from England, Canada, Uraguay, Poland and the United States but by their own delegations they were received on an equal footing with the men.

Mr. Arthur Henderson in opening the conference called upon "the chosen spokesmen of seventeen billion people" for "clear, definite and constructive action." In closing the General Assembly he said, "No conference has ever aroused such wide-spread hopes and expectations." Meantime the chairmen of delegations spoke for their Governments in verbose generalities, but among their words were specific statements from thirty-seven countries which if dovetailed together and acted upon would have meant the abolition of all armaments, disbanding of armies and the substitution of living, growing law for war.

General oratory over, the Conference began specific discussion in the new disarmament wing of the Secretariat commonly called "the glass house." Here when stones were thrown they were wrapped in diplomatic cotton. The sessions ran on in a monotonous fog of words relieved occasionally by a phrase with apparently definite meaning. With rush, underpass, and tackle this phrase would be pushed toward the goal like a football until the opposition downed it and the chairman called time in the form of a resolution.

Gradually the gallery sensed the diplomatic difficulty which tied the Conference hand and foot. France argued continuously for security with arms and Germany for equality without arms except for necessities of a police force, or with arms if the other nations

would not come to an agreement for real reduction.

It was Hugh Gibson, chief of the United States delegation, who bridged the gap between the French and German demands. Since French argument was based on fear of attack and Germany's demand consisted of reducing the arguments of all nations to those needed only for defence of boundaries and internal control, Mr. Gibson suggested abandonment of all aggressive armaments, those that might be used to attack a neighboring nation. An agreement on this basis was finally reached, after facts were noted that when Germany was reduced to a defensive status she was deprived of her colonies, while the other nations still in the empire category needed additional police force to keep their subject peoples and protectorate under surveillance.

The military and naval technicians then took a hand at designating aggressive from defensive weapons. They wasted six weeks in hair-splitting although it took them only a few days when the same task was assigned them to disarm Germany. Each was trying to do away with the arms of other nations without disturbing those of their own. Even Senator Swanson, who in March becomes chairman of the Foreign Relations Committee of the United States Senate, eulogized American war ships as "more precious than rubies." By the first of June the Conference was moribund. Disarmament in the hands of military experts is doomed to die

The obvious reason was that no one in authority was talking or thinking in peace terms. The technician spoke of the "sacrifice" his own nation would be called upon to make in reducing arms or budget. He should have called it "economy." There is no uncertainty about the word when the world is staggering under a five billion dollar yearly expenditure for armaments and the nations and their people are bankrupt. Our war terminology betrays our military psychology. Armies are made up of "effectives," not fellow men, become victims of a system which a Disarmament Conference should supplant by modern methods of peace.

The dead and wounded are called "casualties." Ironical word! with ten million "casualties" as the result of the last war, should

we trust our security to thinking in such terms?

Prime Ministers of five leading countries came and went. While they were in Geneva it was reported that four of them were suffering from illness. They made their appearance singly and silently on the floor of the Conference with no direct contribution to the subject of disarmament, and the public gallery knew that secret diplomacy was being re-enthroned behind the curtains.

It was a discouraging situation. The Conference was in deadlock. The delegations did not relish the idea of a return home without accomplishment. The United States delegation's money was running low. It had cut its expenses to the minimum in order to be able to remain until the first of September of necessary. It had also challenged the Conference not to adjourn for vacation until tangible agreement had been reached. The members had come to a unanimous decision and were waiting for instructions from Washington to present their final plan to the Conference. Then occurred a *coup d'état* for peace. President Hoover from the White House telephoned Hugh Gibson at Geneva and gave to the world his proposal for a one-third reduction of armaments of all types, land, sea and air, and the Conference was regalvanized into life. Miss Woolley, President of Mount Holyoke College and our woman delegate, says: "June 23rd is a date that should bring a sense of righteous pride to every American. There was no question that the Hoover proposal saved the Conference." In the "Glass House" it was hailed with cheers from delegates and public alike. The peoples of the world took heart again.

For a month more the Conference continued in session and the discussion centered about this proposal. The opposition as usual whittled and whittled away until an abortive substitute, the Benes Resolution, was accepted by forty-one states, two others voting against and eight abstaining. When Mr. Henderson of necessity on the last day accepted this resolution as "coming very far short" of what he could wish, he said, "I can claim to know something of the opinion of most of the countries represented in this Conference—I have received thousands of resolutions by way of

postcards, letters and telegrams—and when the President of the United States of America made his declaration, I received nothing short of a flood of communications supporting his proposals."

The Benes Resolution which was drafted by representatives of the other great powers, and acceded to by Mr. Gibson, although deplorably weak, nevertheless commits the forty-one nations voting for it to reassemble the Disarmament Conference not later than January, 1933, for the purpose of "achieving the first decisive step involving a substantial reduction of armaments." This reduction shall be applied alike to land, sea and air armaments in accord with the Hoover proposal but "shall not block any other more comprehensive program." A new and a most significant subject was also added. It was voted that immediately upon the resumption of its work the Conference should consider proposals in regard to regulation to be applied to the trade in and private manufacture of arms and implements of war. When in October the Bureau of the Disarmament Conference discussed the question, the United States appeared to be opposed to any consideration of the subject, but by November 14th, Secretary Stimson announced that this country would surrender its previous opinion that it had no constitutional power to regulate arms shipment. In December, Clarence Streit wrote from Geneva to the New York Times that a "forward step was recorded when the United States formally dropped its long-standing opposition to the supervision of private manufacture of arms." France also has come out officially and energetically for the abolition of all private profit in armament accompanied by strict international control of government plants.

As a practical matter we should keep in mind the salient details of the Hoover proposal especially as it would affect the United States. In land armament it proposed the abolition of chemical warfare, all tanks (approximately 900) and all large mobile guns (1000). In man power it proposed that forces should be divided into a "police component" and a "defence component." The first should be established on the same population average basis as was fixed for Germany, with the consideration of addi-

tional police for countries with colonies. For the defensive contingent a straight third reduction. For the air division all of our 300 bombing planes would be abolished. For the Navy the third to fourth reduction suggested would mean for the United States the scrapping of 300,000 tons of existing ships and yielding the right granted by the London Naval treaty to build 50,000 tons more.

Now is the time, when the Disarmament Conference is reassembling and pledged to concrete results, that the public should know why its demands have gone so long unanswered. Why do politicians fiddle while civilization burns? If the Disarmament Conference fails this time, the race for armaments will go on and the people will lose the little confidence they still have left in their governments. What is behind this inexcusable failure of the nations' political leaders to save humanity from another holocaust of war? It is the men who cling to the old order of public exploitation for private advantage, politicians, munition makers, bankers, imperialists, industrialists.

In the dreary year of 1932 two forces got under way for making peace a reality, the Disarmament Conference and the Stimson Doctrine solemnly adhered to by fifty nations at the Assembly. This resolution declared that: "it is incumbent upon the Members of the League of Nations not to recognize any situation, treaty, or agreement which may be brought about by means contrary to the Covenant of the League of Nations or the Pact of Paris." This is the first nail in the coffin of imperialism if it is driven home.

Is it too much for the people of the world to demand that the security of civilization be placed upon a police basis in 1933 and war cease forever? It rests with them.

ASSAYERS OF WAR

by

EVELYN NEWMAN
Professor of English, Rollins College

II. R. H. MOTTRAM

MR. MOTTRAM has portrayed in *The Spanish Farm* a true and enduring, but very different peasant type in the character of Madeleine Vanderlynden. An education in a convent school had put young Madeleine far beyond the possibility of a tragic incident such as Grischa's standing helpless before the notice board bearing edicts in seven languages. It had given her, also, some speaking knowledge of English. She had almost the manner of a lady and she had the tenacity of purpose, the relentless will to follow an end until it was reached. We see her first in October, 1915, arranging quarters at the farm for the few surviving officers and men of an English infantry battalion, after the battle of Loos. She is attractive and intelligent. Geoffrey Skene arrives as one of the young officers "to fill the gaps" and is called in at once to discuss her father's demand for payment for injured property. As always, Madeleine is the intermediary. She is brief and to the point. Young Skene takes down all the items in his Field Message book—"Hop-poles stolen, horses grazing, a shed used for some purpose he could not quite understand." Then we hear Madeleine speaking with all the business tact of her myriad French sisters: "You must not suppose that we are against the English. We know that we should have been beaten without our allies. . . . It is a pleasure as well as a duty to have the troops billeted in the farm. We know quite well that the men must live, that their rations are never sufficient. We have men of the family (her two brothers) mobilized, who would tell us this if we did

not know. But the Government forces us to grow corn and to keep cows, and we cannot do this if you take our pasture and spoil our reaping machine without paying for the damage, not to mention the hop-holes you have destroyed or burnt. . . ."

And such a reasonable appeal demands respect and attention. The English officer gave both, but added admiration that led to a later relationship which might have ended in marriage, had Madeleine willed. She did not so will. Her lover, Georges D'Archeville, was the son of an industrialist family whose head had been given the title of Baron in the days of the Empire. His father, the present Baron, was the landlord of the Vanderlyndens, and the relationship between Georges and Madeleine was almost entirely of her making. For her he was all of life, for him she was little more perhaps than any other of numerous liaisons. "He regarded sex as a matter for adequate catering as he regarded the stomach." Nor did such a fact seem to hurt Madeleine especially. He was her "spoilt child" whom she adored and to whom she gave all, asking nothing in return. Her nature seemed capable of this one selfless devotion. Perhaps once or twice she approaches this state with Geoffrey Skene, the English architect, whose fluent French and growing friendship with her she had found useful for mediation concerning billeting troubles and the finding out about Georges' location in the French line.

From war's beginning she had been incensed wth its stupidity. She spoke of the "Bêtes-sales-bêtes" and "might have said from mere habit of convention, that she meant the Germans." . . . . Her mother had died when she was very small. The child had promised that mother, dying before her time because she had not proper medical care, that she would watch over her father and brothers and pray to the Virgin. She "was affectionately tolerant of her father and brothers and constructively tender to Georges, would have loved to have surrounded him with perpetual comfort and indulgence. But in the bulk, men were always doing things like this war. Her smouldering, almost sulky resentment

had not decreased one particle. . . . For her the day of mobilization had been catastrophic."

Georges had enlisted at once. He had passed her with a mere salute at he went away that August morning.

She had returned to her farm and gone on with the work, which until his death she had made further her ends to reach him. She had taken charge of the Golden Lion Restaurant in the town, thinking he would have to pass that way from the front, on any transfer, or on leave. She had later obtained a Government clerkship in Amiens with the sole thought of being nearer the French line. She watched the procession of Welsh, Scotch, Irish, English, Yankee, Anglo Indians, New Zealanders, English South Americans, and South Africans through that "nearest town behind the line of the offensive" for his blue and strawberry uniform of the French Mission. Then she allowed the government official, old enough to be her father, certain privileges for information and help in getting a transfer post in Paris, where she felt Georges must be in hospital. In her despair and anger at Georges' neglect of her, her failure to trace him, she gave herself to Skene. Having found Georges, she straightway put young Skene out of her life, save to write him for one hundred francs that would enable her to care for her "spoilt child" the few added days they could be together in Paris. Her note was a polite and tactful one, but merely a request without explanation or apology. Skene sent the money at once from the front. But the effect of the note upon him, as Mr. Mottram describes his feelings on receiving it, shows the difference between their two natures, viewpoints and education, almost as much as does their visit to the Louvre and the Sorbonne during their week spent together in Paris. Had Madeleine willed for marriage with him after Georges' death, it would have been, in all probability, as disastrous as many war marriages under similar circumstances actually proved to be. Before Georges' and Madeleine's time together in Paris was over, Madeleine became seriously ill. Georges left her in the care of a doctor friend, went back to

the front, where he was almost immediately killed. On her recovery, the friend tells her of George's death.

She returns to her father and the farm. In all her dealings with the many soldiers of the many different companies quartered there, she gave full value. She asked good, but not exorbitant prices for good food and efficient service. She learned to know the English ways and made the officers feel at home. "The Spanish Farm was one of the few spots of which the troops had nothing but good to tell." She was always on guard to prevent misunderstandings between her duller father and the troops. After his departure for her married sister's farm farther north, to which he went to help with the digging of the potatoes before the German invasion, she stays alone, refusing to obey the official evacuation orders. She and the old baron are the two civilians who remain in the town as the Germans advance. An Australian colonel and his men are billeted in the Baron's chateau. Madeleine prevails upon the Baroness to leave her little chapel where she is praying for the soul of her son Georges, by telling her it would be his wish for her to go. She aids the old lady's departure in the conveyance offered by the Australian colonel. The Australians took possession of the Spanish farm as well. It became a "tactical strongpoint." But she pointed out her room: "I lock the door. See, diggers?" Their reply was: "All serene, missy, sleep well."

Madeleine was glad that the great offensive had come at last. She slept.

The Armistice brought no joy to her. She went on clearing the farm land. She stopped long enough to watch some of the returning villagers, utterly bedraggled, hopeless and homeless, then went back to set the mules to work, hauling off the barbed wire from the fields. She had salvaged the mules after the departure of the Australian troops. Her father came, and she cared for him tenderly, gradually bringing back some of his thought and memory by her affection. Before her two old British veterans departed, she coaxed them to rescue her strong-box from underneath the flooring of the shot-tower. After hours of labor they pro-

cured it for her. In it were all of her father's savings which he had drawn from the bank the day the town was first bombarded. She paid each of the old men twenty francs for their trouble and they, too, said good-bye. She had lost all her willing labor now. "She saw trainloads of useful English singing and cheering on their way back to Dunkirk." Madeleine made out a list of reparations for over one hundred thousand francs, handed it in through the proper authorities, and began to plan for procuring horses for the spring farm labor. When Lieutenant Skene and another officer in khaki stopped at the farm in early spring, she gave them good coffee to drink, but no kindliness in greeting. She only complained bitterly of the damage done to the farm and of all the work there was with no one but herself to do it. She had no thought for Skene. "The only thing she and Skene had in common was the war."

Through Grischa's growth to sympathetic understanding, even wisdom, during his months of torturing uncertainty and pain, Herr Zweig has given some philosophic implications concerning the purpose of suffering in life. Upon Madeleine Vanderlynden, the girl of twenty, with her youthful passion and hard commonsense, suffering makes the opposite impress. Between her twentieth and her twenty-fifth year, the War had come, and she had lost her lover, her brothers, all but the mere shell of her father, who had returned to her from the eight months behind the German lines like a wandering child in mind. Nothing remained to her but her ancestral home, this Spanish Farm. Less than twenty kilometres from the actual trenches of the front line, it had borne the inroads of countless troops of French, English and Australians who had billeted there. At the end of the war, she lived for one sole purpose: to receive payment for all that she had lost, plundering and destruction of property on her father's farm, and the suffering and loss in her own life. As the wounded Corporal Langermann in *Sergeant Grischa* held Russia responsible for his wound and demanded half of her country in revenge, so Madeleine held the War

responsible for her life's ruin and demanded reparation to the last sou. Mr. Mottram represents her as symbolic of the young womanhood of the devasted and war-defiled French areas. As did many of the other young women of those sections, she felt robbed of her potential wifehood and motherhood. She is war's victim as much as the Russian Babka in Herr Zweig's work or the German Gertrude in Clara Viebig's. But she is more of a menace to post-war understanding and rehabilitation than are they: "—as there was a Madeleine more or less, widowed and childless, bereaved and soured, in every farm in north-eastern France, she became a portent. Statesmen feared or wondered at her, schemers and the new business men served her and themselves through her, while philosophers shuddered . . . She was that spirit that forgets nothing and forgives nothing, but maintains itself, amid all disasters, and necessarily. For she was perhaps the most concrete expression of humanity's instinctive survival in spite of its own perversity and ignorance. There must she stand, slow-burning revenge incarnate, until a better, gentler time."

WHITHER BOUND RELIGION?

A Symposium

Collected and Edited by

Paul Russell Anderson
Columbia University

IV

Ali Bey Jar-Allah
Judge of the Muslim Supreme Court, Jerusalem

The comparative study of religions has made enormous strides toward the understanding of the historical background of religious beliefs. It has uncovered new material. It has made accessible to the western world the scriptures of ancient faiths hitherto little understood. It has supplied new knowledge of oriental groups about which too little is commonly known. Basis for keen judgment, fair criticism, and just appreciation, however, has been most uncertain and too often far from objective. Many of those who have studied other religions have looked at them through Christian spectacles. They have assumed the superiority of Christianity and used the study of other religions as one method of defense for the Christian position. Some have looked at the theological statement of those beliefs. Others have taken the life of the prophet as symbolical of the outlook. Still others have used some hypothetical ethical position as the criterion. But as yet no adequate basis of judgment has been evolved. It is because of this that in many cases evaluation and estimate of other religions has been inaccurate, oftentimes unfair, and in most cases too narrow.

One of the greatest criticisms of method has been that the scholar has often granted a liberal position to Christianity while at the same time restricting other faiths to a literal canon or legal code.

The liberal position in Christianity has been accepted by many as the true spirit of the Christian religion. Critical scholarship has been applied to the Bible. Its verbal truth has been largely questioned. Christian theology has been shunned. To the spirit of the movement, to the spirit of its founder, to the ethical ideals of Jesus, to the great contributions Christianity has made to various eras of civilization, many have turned in order to secure a sane, reasonable, working philosophy of life. The Christian "tradition" has been accepted, but accepted with wide boundaries of thought, boundaries wide enough to house the most opposing of thinkers.

Out of the ranks of the liberal wing have come many of those interested in the comparative study of religion, but many have approached the problem without the least thought of granting the same liberal interpretation to other faiths which they have accepted for Christianity themselves. Too often the liberal Christian position has been compared to the rigid fundamentalism of other faiths. Objectivity in the approach to the great oriental faiths has been at a premium, at least objectivity to the extent of granting them the same premises on which Christian liberalism alone can stand.

All the while, many of the oriental faiths have had their prominent wings of liberalism just as Christianity has had its liberal group. They have accepted the new world-view. They have found, just as the Christian scholar has found in his religion, that definite areas of conflict have grown up between the tenets of modern thought and historic religious systems. Finding this out, they have been hard at work rethinking their systems, rejudging them, reinterpreting them, readjusting them to the world of the twentieth century.

Islam, 1200 years old, but still one of the most virile of religions, has faced the new era. While men like Muir and Palgrave still regard Islam as static and impossible of adjustment to new situations, others like Arnold and Bosworth Smith have found Islam to be not a formal system but a progressive religious movement.

Islam boasts of a history full of progressive movements, decidedly liberal for the day in which they were proposed. It has not always been cold and indifferent to the world, but in many cases has been prophetic and progressive. It grew up in an environment where animism was as common as oriental flies, and yet it advocated a clear, although crude, monotheism. It had its birth where art and literature were little known, and yet the history of Western Europe vividly shows how the Moors kept alive the flames of culture, education, and science in some of the darkest years of European history. At first, Islam made no separation between religion and politics, but the growth of sects and the loss of power by the Caliph soon made the distinction necessary. Often considered a warring religion, official favoring of heresy has not been exceptional with Muslim rulers. First governed by a strict system of beliefs, the tenth century brought on theological discussions from which no measure of agreement has yet been achieved. The Ijma, or agreement of the community, has always been more forceful than the literal canon. It is decidedly more fair to Islam, in thinking of its place in the increasing universality of religion, to conceive of it not as a set code of moral precepts, not as a rigid legal canon, but as a great historic tradition, adjusting itself as circumstance demands. And thus to Islam must be granted the same liberal wing as is found in Christianity.

Ali Bey Jar-Allah, judge of the Muslim Supreme Court in Jerusalem, is a part of this liberal movement in Islam. He wants to get away from the old legal statement of religious truth. He feels that Islam has been tampered with by political rulers and religious leaders in the past to the extent that the real spirit has often been drowned in a sea of legal and theological restrictions. He hopes for a return to the fundamental concept of religion—the relationship of man to God—and on this basis he feels mankind can be one and religion universal.

* * *

"Religion is a relationship or bond between a strong and a weak being, or a creator and a creature. This weak creature has

felt the need for this relationship of fear and hope so as to lean upon it and find solace in it in the dark moments of life and after-life. His past hesitation and his worship of such a variety of deities were merely the result of his search for the true God in order that this relationship may be with one who is omnipotent. This bond is a feeling or an intuition having neither limit nor form, nor is it governed by any law.

"The spiritual guides to the knowledge of the true God and those speaking on His behalf did not confine themselves to guiding people to the knowledge of God, but went further and enacted laws and prescribed special rituals governing that relationship. And since they also aimed at assuring happiness in this world, they realized the necessity of following numerous principles and laws for this purpose. As these prophets were countless and their laws proportionately numberless there arose among them contradictions which were only apparent, for all true laws originated from the same omnipotent God. These apparent contradictions gave rise to various groups and factions, each group sanctifying its laws and taking pride in them. As a result of this, there occurred those bloody wars in which many lost their lives in the name of God and religion.

"Undoubtedly these legislative prophets did not intend to create such a state of affairs, nor was there anything in their original laws to necessitate this discord. But subsequent enforcers of these laws were influenced by other motives that led them astray. Thus we see what has happened, what is still happening, and what may happen in the future.

"This is quite natural, for divine laws have not been able to eradicate from the human soul either the hatreds of the past, or the partisanship engendered by racial and national feeling, customs, and the like. Then add to these the love of conquest and the stirring up of partisanship in order to complete that conquest. The call to true brotherhood depends on removing these numerous factors which are so deeply rooted in the soul as to become unconscious.

"Religion deserves to be considered the greatest contributing agent toward this union owing to its extreme importance and its great influence upon the soul. And it may be said that the unification of religion will remove a big obstacle which has kept people from attaining true brotherhood.

"It is not at all in vain, therefore, to consider the question of unifying religions, and in compliance with your request I make the following statement, limiting myself to what is in my mind at the present time.

"In my opinion, the unification of religions does not depend on new legislation, a new belief, or a mixing and reconciling of various conflicting laws together, but rather on going back to the origin of religion and looking for its fundamental essence. This can be done by limiting religion to relationship with the omnipotent creator, on condition that this relationship remain free, independent, without limit or restriction, adapted to the capacity of every human being. Then religion will be rid of all the factors that have hampered it, factors such as partisanship, conformation, and habituation to special laws. Then legislation relative to world affairs will become free also, that is to say, it will be governed by the necessity of circumstances and the capacity of the people, and will become easily subject to renewal or modification. Thus partisanship produced by following specific and fixed laws which men have no right to modify will be weakened. Muhammedan legislation was approaching such a state of affairs and would have attained it had it not been for the predominance of the ulterior motives of the followers of the prophet as explained above."

(To be continued)

WORLD FEDERATION

CORRESPONDENCE*

DENYS P. MYERS
Research Dept., World Peace Foundation

Your letter of December 3 respecting Mr. Newfang's article "World Federation" and your comments in the December number of "World Unity" have been referred to me. It is not practicable at this season to determine the considered views of the Board of Trustees so that these comments are to be regarded rather as a personal expression of judgment rather than that of the Foundation.

Mr. Newfang's thesis is, of course, logically and idealistically sound. In organized society, all established institutions tend to develop. The world as it exists is made up of separate and independent states, which until 1920 had no determined standards for association on matters of common interest and which, therefore, tended to regard matters of intrinsic common interest from their separate points of view. The Covenant of the League of Nations brought into operation certain useful and some fundamental standards of association and set up organs through which cooperation toward agreement on common interests could function.

In a broad sense, this phenomenon has been frequently and correctly described as a form of inchoate federation. The machinery and the ideology resulting from its activity are admittedly defined as conforming to a principle of solidarity among nations. That principle exists alongside the former egoistic conception of the state. Modern conditions and the pressure of events have contributed to its rapid development as an accepted policy of states and to a large amount of action responsive to it. Around this mode

*Oscar Newfang's proposal for a world federation published in the December, 1932 issue was brought to the special attention of about two hundred and fifty leaders of peace, educational and legal organizations both in the United States and abroad. This correspondence consists of comments on that proposal, and will be followed by the publication of additional correspondence next month. An analysis of the entire discussion by Mr. Newfang will also be published.—*Editor*

of thought and this body of action as a nucleus there has emerged a conviction, held by governments and by increasing numbers of the people whose agents they are, that international cooperation is an essential function of the modern state. That first step toward coordinated action on the international plane by states is now a fact. As a political scientist, careful in the use of terms, I am not certain that it is a first step toward federation. Both experience and knowledge with relation to political institutions suggest that development will take new forms called forth by the exigencies of the new institutional life. But the trend toward closer relationship is obvious and inevitable, and thinkers mean essentially the same thing when they forecast federation or something else or decline to give the development any name.

You announce that *World Unity* will concentrate its attention upon the goal of a federated world. Realization of such a goal may be approached from two sides, the ideological and the pragmatic. You are interested in the ideological side, and in any social objective the effective presentation of a basic reasoning on which it is founded is essential. Without ideals and objectives no great movement can succeed or even make progress.

The ideals are, in my judgment, the least laborious part of the task. Society is a continuous organism, and its progress depends upon substituting for what exists—which has the stubborn substance of reality—something else that can be proved to yield better results and at the same time is consonant with the larger ideal. This process is one of social engineering which must yield its results in many fields of interest before enough momentum is attained to establish even the lesser phases of the ideal upon an effective basis.

Actual progress is in consequence made only a step at a time, and specific results should be judged not by an affirmative answer to the question whether they conform to the ideal, but to whether they forward it. Idealistic treatment of a subject such as world organization has too often been unduly critical of the attained and presently attainable because it fell short of the theoretical. Almost

without exception the great advances in this field of human aspiration have suffered at the outset from attacks by their logical friends. As an observer of this phenomenon, I have come to the conclusion that these idealistic attacks have originated in a lack of understanding of the pragmatic values involved in the specific developments. The critics usually come to realize the good in the action taken and reform their lines upon it as a base.

In the undertaking upon which you are embarking, I would, therefore, like to suggest the importance of keeping the idealistic program harmonious with the pragmatic accomplishments in the field of its concern.

ARTHUR DEERIN CALL
Secretary, The American Peace Society

I do not believe in any plan for the promotion of peace that contemplates a "world executive with military power superior to that of any state or group of states."

PHILIP C. NASH
Director, The League of Nations Association, Inc., New York City

That the world will eventually come to a federation of nations, perhaps, as closely knit together as our states, seems to be inevitable; that this can be done, however, within the next generation seems to me impossible. I, therefore, believe that our efforts should be centered on trying to get the United States as a member of the League and thereby doing away with the greatest single weakness of the League. When that step is accomplished, when the people of the world have a little more experience in this machinery for peace, then they may be ready for the step of federation.

ISRAEL GOLDSTEIN
Chairman, Social Justice Committee, The Rabbinical Assembly of the Jewish Theological Seminary of America

The significance of Mr. Newfang's proposal for a Federation of Nations, consists not in the change of name from "League" to "Federation," but in the suggestion for the implementation of such an agency.

In the structure of the League of Nations and the World Court as at present constituted, there are two weaknesses. Firstly, the World Court has no original jurisdiction. It cannot summon offending nations to the bar of justice. It can only adjudicate a dispute when both parties are willing to submit to its adjudication. Secondly, the League of Nations has no military force with which to enforce its decisions; consequently, a strongly militarized force can with impunity, defy the decisions of the League.

Mr. Newfang's proposal is valuable in that it aims to meet these two shortcomings by providing first, that the World Court should have original jurisdiction, and second, that the armies of the individual nations shall be reduced to an indispensable minimum of administrative police forces, and that only the Federation of Nations should have at its disposal a large and well equipped force, sufficient to enforce its decisions.

It is easy to point out that even such an arrangement might fail, or might be utilized by scheming powers for the sake of their own selfish ambitions. I should like to see the doing away with military force altogether, but it would be sheer utopianism to expect an immediate realization of that hope. The problem before the world just now is how to reduce the risks of failure in the work for permanent Peace. To eliminate the possibility of failure would be more than human. Under the limitations from which human nature suffers, we cannot at the present juncture of human affairs, hope to do more than minimize the risks of war. To refuse to adopt a plan because it may have some imperfections, even though it be admittedly better than the plan at present in vogue, would be nothing short of intransigeance. Mr. Newfang's proposal is certainly an improvement over the present arrangement and should therefore be the next step.

It would be well at the same time to bear in mind the suggestion initiated by Mr. Salmon Levinson of Chicago, that the Kellogg Peace Pact, which outlaws wars of aggression, should be supplemented by the outlawry of war altogether as a means of settling international disputes. It is the debatable distinction between wars

of aggression and wars of defense which is the loophole in the present Kellogg Pact. The public branding of all war as an international crime, would be the warrant for a Court to summon offenders to account. It seems to me that the outlawry of war should be the preamble in a constitution of the Federation of Nations and the touchstone of international sincerity and goodwill.

SIDNEY L. GULICK
Secretary, Commission on Industrial Justice and Goodwill of the Federal Council of the Churches of Christ in America

I am much interested in the question of a World Federation for world peace and human brotherhood. Mr. Newfang's suggestion that all peace societies shall now begin educational programs for its establishment merits careful consideration.

It seems to me the first step is to outline the concrete goal very simply and graphically, so that the eye can take in almost at a glance what is proposed, and the next is to prepare brief discussions and analyses of the various elements, expounding and defending them.

But I feel that the goal is *so* idealistic and that so many nationalistic obstacles must be overcome in its achievement, that it will seem to many of us waste time and energy to devote much effort to it.

I have seen no statement of the program for a Federal Union of Nations that has attracted me personally. From time to time people have sent me grandiose plans of this character that would at once solve all difficulties and forthwith establish world peace. Every such plan has seemed to me utterly impracticable. No man of average intelligence would give it more than a passing smile. No statesman would give it a moment's thought.

The problem is how to state the ideal in such a way as not to arouse incredulous smiles, and how to secure the serious attention of statesmen. The program of the League to Enforce Peace got farther along than any other scheme of this kind—but it is now quite repudiated by serious minded internationalists.

My own impression is that a Federal Union of the Nations is

going to come, *gradually, one step at a time,* as the nations deal with single, concrete issues, and not by a grand, logical scheme that will cover all problems and include all nations.

I shall be interested to see what reception is given to your proposals to Secretaries of the peace societies.

ALVA W. TAYLOR
Editor, Social Trends

I believe in the principle but recognize the difficulties. Imperial and great commercial nations think in terms of money, numbers and power, rather than in terms of an equal integration of sovereignty. It strikes me the League has the proper approach, for this stage of the evolution, in its provision for a Council and an Assembly, if the smaller nations of the Assembly will unite to use their legal rights and their moral power.

DAVID M. EDWARDS
Executive Secretary, Indiana Council on International Relations

I have read the article in the December Unity on World Federation with much interest. It seems it is quite apparent that some modification in the League of Nations is required if it is to function in any practical capacity.

I have been convinced for some time that the only adequate type of organization is the federal type. The successful way in which the American Federation operates furnishes the model.

The argument in this article seems to be convincing and sufficient. We shall follow with interest your further development of this matter.

BOOK NOTES

by

JOSEPH S. ROUCEK
Centenary Junior College

European Alliances and Alignments, by William L. Langer. Alfred A. Knopf, New York, 1931. *Pp. xiii, xiv,* 509. $5.00. For an understanding of the pre-war system of European alliances and alignments, which had in them the seeds of the world war, the distinguished volume of Professor Langer of Harvard University is of permanent and unique value. His book is admirable in plan and spirit, arresting in manner, and adequate in execution, tracing systematically the evolution of the European states system, and showing how individual leadership, together with strong economic, nationalistic, and militaristic currents welded the major power into the great combination known as the Bismarckian system and later into the rival Triple Alliance and Triple Entente. Of special interest to us is the fact that the fundamental forces and currents which affect the relations of the states to each other are especially emphasized. In addition, Professor Langer considers carefully the influence of strategic considerations, imperialistic pressures, and literary movements as expressed in nationalistic and racial doctrines. He has excellent descriptive powers and has used them well; he has a special ability to condense information into a swift and readable narrative, which is based on a huge mass of documentary material published within the last few years on the subject. Furthermore, the author has consulted numerous secondary studies in English, French, German, Italian and Russian. This is one of the volumes over which our enthusiasm is unlimited. It will serve as a standard history of European diplomacy and an exposition of the evolution of the European states system during the period of German preponderance from 1871-1890.

American Minority Peoples, by Donald Young. Harper and Brothers, 1932, *Pp. xv,* 621. $3.50. Possibly nothing is more important regarding international ill-will or good-will than problems of inter-racial relations. "The conflict of color" and similar battle-cries of racial supremacy are still heard, and the popular writings of its apostles are widely read in this country. America has a problem of its own, possessing its own racial, religious and linguistic "minorities" in our midst. This problem is not at all solved, though it provokes much unscientific discussion and even more bitterness. Professor Young's treatment belongs to the very few scholarly and deserving books published in this country, which aim to attack the problem in as impartial manner as possible, and adds a truly fine work to such contributions as the works of Professor Bogardus and a few others. Professor Young's approach is from the viewpoint of social behavior, dealing with racial prejudices, migrations, the problem in agriculture, industry, professions and trade, the questions of segregation, citizenship, law observance, the use of leisure, vitality, sex and family relations, the blending of races, race and ability, education, educational segregations, the church and race relations, art and race relations, concluding with the possibilities of a highly original solution of the problem. Personal experiences of the author with the "minority" peoples are much in evidence throughout the volume, not to speak of the secondary literature which has been examined. Furthermore, Professor Young has demolished numerous popular misconceptions regarding our immigrant's problem, which will probably make the hundred-percenters see red. Undoubtedly the foreigner himself as well as the devout American will quarrel with the author on many points. But, taken as a whole, for the world-minded reader, and for every thoughtful American, this is a book of enduring value.

The Causes of War, Edited by Arthur Porritt. Macmillan Co., London and New York, 1932, *Pp. xxix,* 235. $1.50. According to the decision of the executive committee of the recent World Conference for International Peace Through Religion, a committee of ex-

perts, consisting of such famous names as Sir Arthur Salter, Alfred Zimmern, Wickham Steed, André Siegfried, Jacob Viner, Frederick J. Libby, Henry A. Atkinson, and others, discussed in several sections the economic, industrial, racial, religious, scientific, educational and political causes of war. We have here the result, presented in a popular and readable way. The conclusions are not startling, but rather very rational and fair. It is, for example, to be noticed that Rev. Dr. Henry A. Atkinson in his discussion of the religious causes of war admits that there are religious causes of wars—an attitude of mind which very seldom can be expected from the more fiery and partial ministers. This indicates that the discerning reader will find this little volume most useful.

Progress in International Organization, by Manley O. Hudson. Stanford University Press, 1932. *Pp. ix,* 162. $1.50. Dr. M. O. Hudson, Professor of International Law in Harvard University, one of the foremost proponents of internationalism in the United States, outlines here in compact and at the same time clearly defined form the first efforts toward international organization on various lines that were made during the half century before the World War; he then follows it by analyzing the influence of the World War on international cooperation. The main portions of the book discuss the formation of the League of Nations, the International Labor Organization, the Permanent Court of International Justice, the current development of international law, international organization and the world's peace, the United States and international organization and the measure of progress in international organization. The result is one of those books which may be picked up anywhere, any time, with the certainty of enjoyment. It is bound to widen our mental horizons, and especially because it emphasizes America's contribution and responsibility. This brings us to another interesting fact. The contents of the volume were delivered as lectures on the William Edgar Borah Foundation for the Outlawry of War (founded by Salmon O. Levinson of Chicago). Being aware of the attitude of Senator Borah on the League of Nations, we find these lectures ironical; but possibly the outlook

of Mr. Borah may eventually change. We hope that he will read this splendid presentation of world outlook. The purpose of the foundation would then receive a tremendous impetus and help, no doubt. After reading Dr. Hudson's book, one is bound to realize that our horizons are vanishing, destroyed by the power of steam and ink and electricity. Consequently, willing or not, mankind is being forced to organize to meet these contacts along international lines. The story of the progress in that direction is well told here.

International Government, by Clyde Eagleton. The Ronald Press, New York, 1932. *Pp. xx,* 672. $4.00. Professor Eagleton of New York University has for some years offered a course in "International Government." The results of his experimentation are embodied in the present volume which must interest not only the student of international affairs, but also the general reader, in or out of academic circles. The treatment combines the fundamental, though not too technical, principles of international law, and the institutions, organization, and problems of international society of today. The approach is limited to the governmental aspects of international life, and makes no pretensions of dealing with economic, psychological, or other such factors behind the scenes. Of special importance is Professor Eagleton's attempt to provide us with a compact survey of the various efforts to control war, and their relationships to each other. For those who are interested in receiving a more detailed information of a specific subject, there are excellent bibliographies at the beginning of each chapter and numerous citations in the footnotes, including numberless valuable references. The author has produced a book of real distinction. As a contribution to our understanding of international relations it is indispensable; as an exposition of its limited field it is illuminating.

ROUND TABLE

One more relevant fact can perhaps be added to the list prepared by Mr. Smith Simpson in his article on "War Debts and World Peace," namely, that if for any reason these debts are uncollected, the final settlement will cover a far longer period than that of the post-war years, and balance a much more complicated ledger than that containing financial entries alone.

America owes nothing to Europe on account of the termination of the war. The war was entirely a European affair, an expression of the destiny of that continent. The indebtedness of America to Europe is for the contribution of people and culture to the task of settling and developing the New World. The relation between America and Europe has been that of colony to the home land, of child to parent. Not only invested wealth, but blood and ideas and ideals poured into the West from Europe for more than three hundred years.

Behind any final settlement entered into for economic or political reasons, stands the larger fact that the old inter-continental relationship has come to an end. It is Europe that now needs to receive, and America that now is called upon to give. In giving by whatever measure called upon, America morally frees itself of that more fundamental obligation incurred since the first white man landed on the American shore. No longer need America turn to Europe for cultural or social guidance, any more than it need turn to Europe for financial investment. The conditions now exist for a morally independent American continent—center of a new type and degree of socially executive power, the holder of that eternal lamp of civilization once upheld by the Orient, then handed to Europe, and by Europe itself now handed to America.

During the European era, humanity attained the utmost development of individuality. During the American era it will attain

the higher gift of social unity. America, and not the League of Nations, carries the responsibility for world peace and world order. These are the considerations that count: arguments for and against the foregoing of war debts are chips on the stream, important only as they show the direction and power of the main current.

In planning a year ago for a symposium by scientists and engineers, *World Unity* did not anticipate the dramatic appearance of Technocracy under the spot light of public attention. Unlike Technocracy, our symposium made from the first a clear distinction between the realm of fact and the realm of theory, or interpretation of fact. We held then, and still hold the view that social interpretation of technological advance is a value later in time because different in origin than the achievements of scientists and engineers. Sound social interpretation of any type of fact is spiritual and not intellectual or emotional in character. We can not concur in the opinion that technological progress, however startling, implies the necessity for a fascist government administered by those immediately responsible for that progress. Industry, finance, commerce, science itself, are but organs and limbs of the one social body; and their true relationship to the health of the whole body can not be determined from a viewpoint within any one organ or limb. The difference between "spiritual" and "intellectual" or "emotional" interpretation of social significance is that the former is concerned with the life of the whole body, while intellect and emotion, without the spiritual factor, are concentrations of vision and experience to one limited area.

Some years ago John Dewey wrote a book emphasizing the fact that democracy is no mere political alternative, but an organic function of human society. As philosophic determinism spreads in terms of fascism and communism, that vision of democracy illumines the real problem of the present day.

In publishing last month the book review of "The Background of International Relations," by Charles Hodges, the reviewer's name was unfortunately omitted. That review is to be credited to Prof. Joseph S. Roucek.

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A WORLD COMMUNITY, by *John Herman Randall*

THE book for those who seek to grasp the world movement as a whole, with the inter-relations of economic, political, industrial and social factors, and a careful analysis of the trends making for international organization.

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